

The Wise Man's COUNSEL

The TEST.

IN A
SERMON

PREACH'D

Before the Honourable

The Lieutenanty

OF THE

CITY of LONDON,

IN THE

Parish-Church of St. Laurence Jewry,

November the 19th, 1710.

By R. WELTON, D. D. Rector of
White-Chappel.

L O N D O N :

Printed for Samuel Manship, at the Ship against the
Royal Exchange in Cornhil, 1710.

London ff. *At a Court of Lieutenancy, Held
on Friday the 24th of Novem-
ber, 1710.*

Ordere*d*, That the Clerk of this
Court do Attend on the Reverend
Dr. *Welton*, and Return the Thanks of
this Court to him, for his Sermon
Preach'd before them, on *Sunday* the
19th Instant, at the Parish Church of St.
Lawrence Jewry, London.

JOHN ANDREWES,
Cl. Loc. ten. *London.*



PREFACE.

Nothing is more evident, than that Faction owes its Growth to designing Forgery and Slander; nor, that its Date cannot be long, from the Justice of that God, who in his Wisdom has Ordin'd that out of Evil there should arise Good.

If the following Discourse may be of any Service to the World, it is a Publication is entirely owing to the restless Designs of those Men, who, in the bitterness of Malice have traduc'd it, as an Invective against some particular Persons of Note and Figure; and as an improper Subject for the Occasion on which I was call'd to Preach.

No Argument besides this could ever have induc'd me, to commit, to the Mercy of a Censorious World, so hasty a Composition, the Production only of a bare Three Days Notice.

If in the necessary Doctrine that I have asserted, any particular Persons may be thought concern'd; they are certainly oblig'd to their own Friends, who have been so Industrious to draw the Application upon them.

And whether my Subject was suitable to the Occasion, let them answer, who are Seditious in Principle, and Hypocrites in Practice.

Has the Crown been ever so Insulted as of Late! Or the Majesty of the Throne, in the most Licentious, Rebellious Times, Invaded, as it has been in these few Years past!

And, all the while, that most Solemn Institution, the Blessed Sacrament of the Lord's Supper, Abused and Perverted to Countenance and Secure the PATRIOTS of Resistance, in Places of great Station and Power.

Who dares deny, but that this Sacred Ordinance, has been Prostituted, to the Interests of Faction, and the

THE PREFACE.

Good Old Cause? And if so, can it be thought improper to have enforc'd the Duty of Obedience, and expos'd the Vile Guilt of an Occasional Conformity? Especially at a time when such a Body were met together to lay this Test upon their Souls.

Can we ever be too Warm on these Occasions? Have we not that Great Apostle for our Example? Who Censur'd the Prophaners of this Sacrament in his Days; and Denounc'd against them Plague, Diseases, and Untimely Death.

And if St. Paul so threaten'd them with various Destruction, and sundry Kinds of Judgment, whose Sins have been so exceedingly out-done by ours; what an aggravated Damnation would he have Denounc'd? — the Lot of Hypocrites, the just Purchase of these Dissemblers with God!

None but the Guilty can be offended with these flagrant necessary Truths; and that general Approbation I had the Honour to receive from so Worthy a Community, as it has rais'd my sincere Endeavours above the reach of Disaffected Snarling Malice, so it is sufficient to convince the World that I was not mistaken in the Characters I attempted; but that those whom I address'd to, came to the Sacred Place in Earnest; that their Duty was their Inclination; and that the Vows of God did rest upon them.

Could it be possible that any should have crept in for Shelter, and conceal'd themselves under the Umbrage of that Martial Wing, who have not Courage enough to stand by the Noble Truths they own; but, upon Occasion, basely shrink from the Dictates of their own Souls; let such be assur'd, that God will verify his Word, Isa. 57. 12. He will declare their Righteousness; and it shall not profit them.

But far be such a thought! And as for those Brave English Hearts who have stood their Ground against all the Principalities and Powers of Darkness, — That I may take my leave of them in their own Military way, As they have of long put on the Breast-plate of Righteousness, may they at last be Crowned, by the Lord of Hosts, with the Helmet of Salvation.

ECCLES.

The Wife of Manasse
(1)

ECCLES. viij. 2.

*I Counsel thee to keep the King's Com-
mandment, and that in Regard of
the Oath of God.*

IT is agreed on all Hands, and even allow'd
by the most *Republican Churchmen*, those
who pretend to be of *Israel*, but are not
Israel, that Government was Design'd, by
the God of Order, to make Men Happy ; to pre-
serve Peace and Plenty among us ; that there
might be no complaining in our streets ; that the
condition of all Nations might be like that of
Israel in the days of *Solomon* their King, when
every Man dwelt safely under his own Vine, and
under his own Fig-Tree ; that every Man might
really enjoy Liberty and Property, and not the
meer Empty Names, the Abus'd Pretences of those
Two Great Blessings.

Now to make Government Practicable, God,
after the Model of his own Regimen in Heaven,
Ordain'd a Supreme Power, a Monarchy on Earth,
from which there can be no Appeal ; for other-
wise it were impossible that Men should be Rul'd ;
or that Justice should be Administred in the
World.

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Without this, nothing can arise but *Disorder and Confusion*; nothing but *Imposture, Wickedness and Injustice*, when there is *no King in Israel*, when every Man doth that which is right in his own eyes.

For when the Crown is not esteemed Sacred, nor the Scepter Powerful; when the Throne is Pluck'd down upon the *Common Level*; and Men Insolently dare dispute the Authority of their *Sovereign*; when the Beasts of the People usurp Power, and assume Prerogative to Limit, Censure, and Depose Majesty; this is such a Destruction of all Order, such a Ruin of Society, such a certain Bodeing of Confusion to a Kingdom; in short, it is so malignant an Exorbitance, as exceeds the Blackness of Hell; for the very Devils have *Order and Principalities* amongst them, to support the Being, even of those *Regions of Darkness*.

Methinks this might be sufficient to convince all, but those who are *resolv'd never to be convinc'd*, of the Necessity of that *Christian Obedience*, which we Preach, in its *utmost Latitude and Extent*; and to shew how reasonable it is that * *where the word of a King is there should be Power*, *Eccles. 8. 4.* Our Happiness depends upon our Subjection; without this, the Prince can neither

* *Symmachus*, as quoted by Bishop Patrick, translates these words thus, *ὅτι τὸν λόγον βασιλέως ἐξουσιαστικὸν εἶναι*, for the Command of the King is Authoritative, denotes such a Power as cannot be Resisted, like that of Death, (ver. 8.) to which all must Submit. *Vid. Bishop Patrick on Eccles. P. 131. D.*

Rule nor Protect a People; nor can they be safe in the Possession of what either their own Industry, or their Ancestors, hath devolv'd upon them.

Neither is it our *Interest* alone; but our *Duty* likewise that Indispensably obliges us in this matter: 'tis God Commands us to submit; the Laws of Nature require it; and, as my Text expresses it, our Allegiance is indispensable *from the Oath of God*.

And whatever our Modern Politicians may pretend to, there is no Argument deduceable from their Principles that can restore 'em to that Peace, that tranquility of Mind which they have so justly forfeited, when they gave up the honest Principle for Gain, and made surrender of their Allegiance: 'tis impossible under these Circumstances, for Men to sit Easy and Sedate long: alas! when once the Guilt of Disobedience lays it self heavy upon Mens Minds, how Distracted they appear in their very Aspect! How *Pale* and *Discontented* in their Looks! How Mad, Fanatical and Rash in all their Actions! How Afraid and *Unwillingly Oblig'd* to do common Justice to Men of more Worth and Honour than themselves! All these things are the effects of Guilt; the sense and lashes of their Evil Consciences; which cannot but secretly Sting and Disquiet them with Apprehensions of Evil to come, both from the hand of God whose *Vice-Gerent* they have *Affronted*, and from that Sacred Majesty it self, whose Goodness they have Abused.

The Wise Man's Counsel,

That none of us may fall into these Mischiefs, that we may not *perish in the gain-saying of Corah*; the Wise Man gives us excellent Advice in the words of my Text; *I counsel thee to keep the King's Commandment, and that in regard of the Oath of God.*

In discoursing upon these words, I will,

I. Consider more at large, the Duty of Obedience in general.

II. I will endeavour to represent it more particularly in its full Latitude and Extent.

III. Observe the Motive which this Divine Author uses here so expressly to enforce this Duty; as it is *in regard to the Oath of God.*

I. Then we are here counselled to keep the King's Commandment; i. e. we are to live in Obedience to the Laws of that Prince, or Supreme Magistrate, whom God Almighty, by his Providence, has set over us as our Rightful Governour.

That which my Text here calls *to keep the King's Commandment*, is in one Translation, *to observe the Mouth of the King*. Because the Law is the Magistrate's Mouth; By this the Prince upon the Throne speaks unto the People; By this the Subject is directed to obey the Prince.

Indeed there is not any Christian Duty more enforce'd, in the Holy Scriptures, than this of our Monarchical Obedience; Not any one Precept more firmly Establish'd there, by the Practice of Christ and his Apostles, than *this*; that so all may be convinc'd of this Great Truth, That Christi-

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anity never intended to destroy Mens Civil Rights; that the Gospel is no Licentious Doctrine; nor its Author a Patron of Stubbornness and Sedition; that True Religion is no Enemy to Government, nor the Professors of it Dangerous to the State.

There were indeed a sort of Men very Early in the Church, whose Principles have been remarkably Exemplify'd of late, who made use of their *Christian Liberty* for a *Cloak of Maliciousness*: But these, and their Brethren, are sufficiently reprov'd in the Word of God: In which there is nothing to be found that gives the least Colour to the Subject, upon any pretence, to invade the Prerogative of his Sovereign: In which there is no Warrant for any open Rebellion; no Allowance of Secret Combination, or Private *Juncta*: No Authority for the People to say unto their Sovereign, *What dost Thou?* In which there is not any Umbrage for the Doctrine of * Resistance, nor any Platform laid of Traiterous Association; nor leave to absolve the Peo-

* Some may think that I have dilated too much upon this Verse: but they may be pleas'd to consider how Useful, if not Necessary, it is at this Time, when Men begin again to plead the Lawfulness of Resistance. Which is so plainly condemn'd in this place, that the most Learned Assertors of the *Old Cause*, were extremely puzzled to make it agree with their Principles in the late Times of Rebellion. There is one who (in his Book call'd *Nature's Downy*, Ch. 21.) calls in the Assistance of a great many *Hebrew* Doctors to help him to another Translation of the Words; and yet after all is forc'd to acknowledge, that our *English* (Translation) is right enough. With this Provise, *That the King manage well the Affairs of the Common-wealth.* As much as to say, *Do what they would have Him.* Vide Bishop Patrick's Annotat. on *Eccles.* p. 130.

ple from their Allegiance, upon any account whatsoever.

But the Foundation of Government and Obedience is deeply laid, and closely interwoven in the Principles of our Profession; 'tis rooted in the very Foundation of our Religion; and if the Scriptures speak the Truth; if St. Paul has been a Faithful Apostle of Christ; then the Doctrine of our *Christian Non-Resistance* stands firm, and never can be shaken by any, either Popish Dispensation, Jesuitical Politicks, or *Fanatical Covenant* whatsoever.

I confess I much wonder, not from what Assurance, but from what Pretence or Colour, These Gentlemen of Latitude can attempt to evade, and act in open Defiance to all those Threats, Commands and Obligations that are so express in the 13th Chapter to the *Romans*: 'Tis a plain Case, that however they may endeavour to wrest the Precepts laid down there to their own pernicious and destructive Purposes, the truth of the matter is, they must have Renounc'd the Notions of a God, a Conscience, and a Future State; they must have exchange'd the Everlasting Truths of Religion and Order, for those dear purchas'd Contradictions of Anarchy and Democracy, overballancing Right and Justice only with the weight of some sordid Interest, some *filthy Lucre*; else they could never be thus led by Principle, as they are, to Insult their Prince, Blaspheme Authority, Defy Religion, and Trample upon all Right and Duty.

Can

Can any positive Command in nature be more plain, than that which is so Literally enjoin'd by these words? *Let every Soul be subject to the Higher Powers; the Powers that be are ordained of God*: Therefore we must needs be subject for Conscience sake: For they that Resist shall receive to themselves Damnation. And yet how Meritorious has it been of late, upon the least Provocation, to slander the Footsteps of God's Anointed! How has it been urg'd as a Point of Justice, as a Right in the People, to threaten Her Prerogative, to scruple at Her Inheritance, and deny Her Divine Right, Her Sacred Title! As if the Apostle was to be taken in a contrary Sense; or this Scripture were to be understood, as some of them, who are so Zealously Conscientious against Church and State, are, who look one way, and drive on another.

Christianity never design'd such a Cheat, such an Imposture as this upon the World, nor made so slight a matter of Obedience to our Sovereign Princes: And in Truth, There is no Christian Duty that we are more strictly enjoin'd to insist on upon every Occasion; notwithstanding the unwearied Cavils and Obloquy of those against us, who have Face enough to debar the *Ministers of the Gospel*, the Freedom to discharge their very Duty in this matter; and at the same time allow the sordidest Mechanics, and most uncultivated Rabble, the assurance to engage in the Arraignment of their Sovereign's Authority.

But

But how far we are oblig'd to defend the Divine Right of the Crown, and at our peril to maintain it; How far these Gospel Politicks are the indispensable Labour of the Pulpit; and as the faithful Dispensers of God's Word, we stand engag'd to Preach Obedience to the Subject, let the Words of the Apostle argue for us, where we are enjoin'd, as we would stand clear before God, not to wave the Seasonable Exhortation; but with the Authority of our Commission, to enforce it: *Put them in mind, says St. Paul, to be subject to Principalities and Powers, and to obey Magistrates, &c. Titus 3. 1.*

And as a Reason for this Injunction upon us, he shews in the 3d Verse, how Reproachful and Unhappy that State is, when Men give themselves up to a Principle of unruly Disobedience: For we our selves, says he, were sometimes also *foolish and disobedient*; and then he subjoins as the Consequence thereof, we were *deceived, serving divers Lusts and Pleasures, living in Malice and Envy, hateful and hating one another.*

Whose Characters are represented in this Place is easily discern'd: and how Wise soever they may seem in their own Eyes; their Folly is discover'd by their *Management.*

For how Angry and Malevolous, are these Gentlemen of Faction observ'd to be! How Unsociable and Morose! in whom Envy, Hatred, and Ill-Nature are so visibly discover'd in the very Air of their Appearance.

Thus

Thus Faction and Rebellion carry with 'em the Character and Image of *their first Author*, whose *Evil-Spirit* is ever working in the *Children of Disobedience*.

How far then these Principles are distant'd from those of Christianity need not, I think, be labour'd any farther. 'Tis impossible it should be for want of the plainest Conviction that they are still so vigorously persisted in.

II. I proceed now in the next place, to examine how far our Obedience extends, and how unlimited it is.

And certainly, where the Commands of Princes are Lawful, we are bound by our Principles to an Active Obedience. This admits of no Scruple or Debate; *Ye must needs be Subject, not only for Wrath, but for Conscience sake*. This engages us upon all Occasions to submit our private Judgment to Publick Authority, where it is not evident from the Word of God that it's contrary to our Duty; and in all things to stand by and defend their Sacred Characters and Persons, from the Insolencies and Attempts of those that dare to oppose them.

And where their Commands are really Unlawful, we must submit and yield a Passive Obedience unto them; we must not otherwise *withstand* them, than by our Prayers and our Tears, and so far we may be said to *withstand*, and no farther.

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And

And this is all we can be justly challeng'd with by those who are so Clamorous upon us, with the sham Pretences of a Revolution Resistance: 'tis a False Accusation, and never can be proved upon us that ever we appealed in this Case, otherwise, than to that God in whose Rule the Hearts of Kings and Princes are; for we know and do believe that *there is no rising up against the King*, as the Wise Man tells us, *Prov. 30. 31*. There is no Power given or allow'd from God unto the People, to Coerce, or to Try or Judge their Prince, but to Keep his Command, and to Observe his Pleasure in things Lawful, and to Undergo Penalty where they are not so.

Thus the Blessed Apostles, when they could not comply with the Magistrates Commands, *they suffer'd patiently, rejoicing that they were counted worthy to suffer for the name of Christ*.

And the *Theban Legion* (whatever false Colours have been put upon that Fact to invalidate its force) is a sufficient Instance that the Primitive Christians yielded Subjection to their Emperors, tho' Heathens, even unto Death! So strange and unheard of was this Notion of *Rebelling for Conscience sake*, this Breach of God's Command in defence of his Cause, before this latter Age, in which Two of the Apostles Prophecy'd, that *Men should despise Dominion and speak evil of Dignities*. And this brings me to consider,

III. The Motive to this Duty express'd in my Text: We are bound to this Obedience in respect to the Oath of God.

Now

Now by the *Oath of God* may be meant, the Ties of our Religion; the Obligation that God hath laid upon us by his Commands, which *Conjure* us to be Obedient without reserve: and certainly if the Jewish, much more does the Christian Religion oblige us to it.

That Religion which we profess, is of a Calm and Peaceable Temper. It is like its Author, *whose voice was not heard in the streets*; it subdues our Passions; and governs our Appetites; it destroys our Pride and Covetousness, and allays the storms of Flesh and Blood. It makes Men Meek and Gentle, Peaceable, and Compliant; this is the Genius, this the Doctrine of Christianity.

And therefore we find that our Blessed Saviour commanded the Payment of all Duties to *Cesar*; He acknowledged *Pilate's* Power to be from above, and submitted to it tho' wrongfully accused.

'Tis to be observ'd, that the Holy Scriptures frequently joyn together these two Duties of *fearing God and honouring the King*; expressing hereby, of how necessary concernment one Duty is, how essentially requisite to compleat the performance of the other; and how inseparable they always are from each other. *My Son, fear God and honour the King*, Prov. 24. 21. *Give to Cesar the things that are Cesar's, and to God the things that are God's*, Mat. 22. 21. *Fear God, Honour the King*, 1 Pet. 2. 17. And so here in my Text, *I counsel thee to keep the King's Commandment, and that in regard of the Oath of God.*

How abominably Wicked and Shameless they are the pretences of those Men, who Defy God and Religion out of Tenderneſs and Scruple who Rebel out of Conſcience, and pretend Religion for the Breach of God's expreſs Laws! who Impeach the Guiltleſs, and *Manage* againſt Heaven, out of mere reſpect to the Ten Commandments! who make Perjury and Falsehood, and a *Moderation* regardless of all things Sacred, Juſt or Honelt, the moſt effectual Means to compaſs a thorough Reformation!

It is the Obſervation of that Ancient and Famous Lawyer, that the higheſt Crime that can reflect upon Heavenly Majeſty, is Sacrilege; * the next door to this, ſays he, is Diſobedience to Kings.

Hence therefore it is, as he obſerves, from the nearneſs of their Laws, that Sacrilegious Perſons, who are not afraid to Rob God of his Tithes, and Chriſt of his Patrimony (the only Tribute which the World muſt for ever owe and pay to God for his univerſal Dominion and Providence over it) theſe are the uſual Champions for Reſiſtance and Diſobedience; theſe are commonly the Managers of thoſe *Cabals*, I might call 'em *Conſpiracies* againſt Church and State; theſe are the squeamiſh tender Conſcienc'd Brethren, who yet don't ſcruple to tye up the Hands of God's

* *Proximum Sacrilegio Crimen quod Majeſtatis eſt, dicitur. Ulpian.*

Anointed, and clip the wings of Sovereignty, to vilify their Sovereign, and despise their Superiors, and are for binding their Kings in Chains, and Nobles in links of Iron.

So that in short, These Remarkable Affronts of the Peoples Liberties, that make such formal Noise, and demure Pretence to Purity of Religion, these Double-refin'd Saints, prove at bottom, and in conclusion, no better than a Confederacy of the meekest Hypocrites, and downright Atheists, in the World.

Such a Description the Royal Prophet gives us of some Rebels that were against him: *He croucheth, and humbleth himself, that the Poor may fall by his strong ones. He hath said in his Heart, God hath forgotten; He hideth his Face; He will never see it.*

Thus, you see, Atheism and Non-conformity of Conscience, how they go hand in hand together; and how those Advocates for Resistance, who are so Industrious to express their Scruples against the Authority of Princes, how they at the same time are pleading against God, by whom they Reign, and have their Dominion.

2. The Oath of God, as it signifies that of Allegiance, ties us strictly to our Duty in this Point: By this we call on God as a Witness to that Promise of Faithfulness and True Allegiance that we have made unto our Sovereign; and therefore if we have any Honour for the Name of God; If we have any Dread of his Almighty Power, his Omniscience, his Justice, we cannot violate

violate, we dare not recede from this our Bounded Duty to Her.

This way of binding Subjects by an Oath, is of very ancient date: Thus we have *all the Elders of Israel coming to David to Hebron, there to swear Fealty to him*, 1 Chron. 11. 3. And all the Nobility, and Mighty Men, doing the same to his Son *Solomon*, 1 Chron. 29. 24.

Hereby we assure our Princes of our Service, and put our selves under their Protection: Hereby we make the Crown sit easy, and our selves live happy and comfortably; and enjoy the Blessing of a steady Rule and Government.

This is the Religious Design, as I take it, of this Honourable Assembly, before whom I stand; to prepare your selves by the most sacred Pledges, the most solemn Test that was ever offer'd from God to Mankind, for that Plight of your Faith and Loyalty to the *Nursing Mother of our Church*. And what a joyful Prospect is it to behold the Scene thus chang'd! The dismal Scene of an Occasional Hypocrisy, into that of a sincere unaffected Devotion!

Methinks it was a melancholly face of Things, when those who hated and revill'd the *Sacred Ordinance*, were, upon every poor mercenary account, joining themselves in our most Holy Communion, that thereby they might become more capable to change it by their own presence, to speak in the words of the Apostle, *into a Table of Devils*; and make that which is design'd the Solemn Test of their *Allegiance*, the Passport to let them into

a Power and Capacity to Resist their Sovereign, to undermine and destroy the Church, to bid Defiance to the Oath of God, and all the Principles of Faith and Duty.

What a Miracle of Mercy is it, that we are deliver'd from the secret Strokes, ~~and those Wounds~~ of an Enemy, and the open Violence of those False Brethren, who would stick at nothing to compass their Designs against us! who would do that which they abhor, and even Conform that they might Dissent, and take the hated Occasion to unite with us in the same Fellowship and Communion, for the sake of Schism and Separation from us; that they might with more Ease betray and bring about the Ruin of the Cause of God, the Church of Christ, and the Laws, and Real Liberties, of their Native Country!

Happy is our Condition now, that, freed from these Dangers and Designs, we sit safe under the Protection and Shelter of those to whom Religion, Honour, and Justice, are indeed Sacred; whose Faith and Practice are consistent with each other; who are present at this Day within these sacred Walls, not to be Religiously Blasphemous, not to mock God, but to adore Him! to give a Sanction to your prov'd Loyalty by the previous, the first Work of the most solemn Duty and Devotion.

It cannot be to blind the World, or from a mere mercenary Design to qualify your selves for some Place of Interest or Profit, that against your Conscience, you approach those Holy Mysteries!

You

You have been equally remarkable, and as much despised, for your Integrity to God, as for your true Allegiance and Duty to that most Excellent Princess that now Adorns the Throne. It would be a nice Point to determine in which you have outdone your selves; you have been sufficiently try'd, and suffer'd for them both; and as remarkable even for your Passive Obedience; as those whom you succeed were for that *Spirit of Opposition*, that avow'd Principle of *Resistance*; that has been, especially of late, so flagrant such a Test among 'em! In all the Instances of unkind Discourtesy, partial Disappointment, and dishonourable Treatment, which even to this Day some among you, whose Reputation and Honour, the Malice even of Faction it self cannot stain, or blemish, have labour'd under, contrary to all the Rules of President, Moderation, or Humanity; yet, when these Injuries have cry'd aloud for Justice, even before God and Man, how has your triumphant Meekness, and your glorious Resignation, spoke the Generous, the Christian Spirit that is in you!

And under all the Pressures that we have groaned for some Years pass'd, from the severe Management of those who bare an implacable Evil Will to our *Sion*, How calmly have you sat down in Silence, mourning only in secret; and that not for the loss of your own Injur'd Honour, but lest the Agents of your Fall should repeat the Practice, as well as Principles, of their Fathers, and Usurp the Right of that Queen, whom,

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through Inclination as well as Duty, your Reverence and Honour, as they had sequester'd you of yours.

But God has restored Justice to its own Seat; and verified that Article that will remain for ever. For, blessed be his Name, *those that have honour'd him he has now honour'd, and those that have despis'd him are lightly esteemed.*

And now to close up all.

May the Comforts and Advantages we enjoy, under the Happy Influences of so Just, so Honourable a Ministry, direct us all to turn our Eyes towards Her, who, next under God, is the Original and Fountain of them all. May these Blessings prevail upon us to be Dutiful and Obedient to Her Present Majesty, and do all that in us lyes to make her Reign as Glorious and Easy, as our present Case is boding of a still coming Happiness! May they engage us, to the utmost of our Capacities, to secure that Credit and Reputation to Her Affairs, which have been of late so notoriously attaqu'd and lessen'd by those who have taken Offence at the Honours that you have so justly received.

This is all the Return we can make to Her for all those watchful Nights and thoughtful Days, those Cares and Dangers She has undergone for our sakes, *that it might be well with us.*

Remember we that if we would not destroy the Fabrick, we must not by any Stubborn and

D

Malignant

Malignant Endeavours, weaken Her that bears up the Pillars of it.

The Benefits of a Well-establish'd Government like *the Dew of Hermon*, descends from the Heavens even to the Skirts of the Cloathing: For as this settles the Coronets on the Heads of Nobles; and as it holds fast the Miter upon the Temples of the Prelate; as it secures the Great in their Honours and Estates; so the poorest Creature that lyes by the Wall, that goes by the Highway-side is not without some Token of the Royal Care and Providence.

For those very Laws that secure the Meanest of the People, and provide for their Maintenance, take their binding Force from the Will and Pleasure of our Sovereign.

The Bread that feeds their hungry Souls, the Rags that cloath their naked Bodies, are the Fruit and Superfluity of that Plenty, of that Abundance, caused by a Wise Government and Dominion.

The only way then to secure the Interest of our Religion, and the Blessing of good and wholesome Laws among us, is to become Obedient Subjects, and Reform those Vicious Principles with which the Nation has been so Epidemically Poyson'd, by those who have been endeavouring to frame Mischief by a Law.

But God has brought upon them *their own Iniquity*, and cut them off in *their own Wickedness*.

Indeed

upon the TEST.

Indeed all National Vices have Treason in them, and Men destroy the Constitution and Government, by Epidemical Transgressions: It is not only bare Rebellion and literal Treason that Murders Princes and Ruin a State. But if we do Wickedly, God has told us that he will destroy both us, and take away the breath of our Nostrils from us.

Let us Live then Soberly, Righteously and Justly; and then every Action of our Lives will be a Prayer for our Princes Safety; and every work of our Hands will be a Thanksgiving to God, for the great Deliverance we have met with from them that Hate us.

Then God will arise, and have Mercy upon *Si-on*; Then shall there be Peace within our Walls, and Plenteousness within our Palaces: Then shall there be no more fear of Danger, of leading into Captivity, no complaining in our Streets.

For God will for Ever, when He is thus attoned, give Deliverance to our *CHURCH* and *QUEEN*, and shew Mercy to His Anointed, and to Her Posterity for evermore.

And to this, Let every Righteous Soul say,
A M E N.

F I N I S.

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